

794. "rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasi karoto.	794. "Having seen sights, recollectedness is forgotten when attending to the sign of 'beloved'.
sārattacitto vedeti, tañca ajjhossa tiṭṭhati..	He experiences an impassioned mind and he keeps on holding.
795. "tassa vaḍḍhanti vedanā anekā rūpasambhavā.	795. "For him, with the arising of sights, various feelings increase.
abhiññhā ca vihesā ca, cittamassūpahaññati.	For him, the mind is spoiled by desire and irritation.
evamācinato dukkhaṃ, ārā nibbāna [nibbānaṃ (sī.)] vuccati..	Accumulating suffering in this way, Nibbāna is said to be far away.
796. "saddaṃ sutvā sati muṭṭhā piyaṃ nimittaṃ manasi karoto.	796. "Having heard a sound, recollectedness is forgotten when attending to the sign of 'beloved'.
sārattacitto vedeti, tañca ajjhossa tiṭṭhati..	He experiences an impassioned mind and keeps on holding.
797. "tassa vaḍḍhanti vedanā anekā saddasambhavā.	797. "For him, with the arising of sounds, many feelings increase
abhiññhā ca vihesā ca, cittamassūpahaññati.	For him, the mind is spoiled by desire and irritation.
_evamācinato dukkhaṃ, ārā nibbāna vuccati..	Accumulating suffering in this way, Nibbāna is said to be far away.
798. "gandhaṃ ghatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto.	798. "Having smelled a smell, recollectedness is forgotten when attending to the sign of 'beloved'.
sārattacitto vedeti, tañca ajjhossa tiṭṭhati..	He experiences an impassioned mind and keeps on holding.
799. "tassa vaḍḍhanti vedanā anekā gandhasambhavā.	799. "For him, with the arising of smells, various feelings increase.
abhiññhā ca vihesā ca, cittamassūpahaññati.	For him, the mind is spoiled by desire and irritation.
evamācinato dukkhaṃ, ārā nibbāna vuccati..	Accumulating suffering in thi way, Nibbāna is said to be far away.
800. "rasaṃ bhotvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto.	800. "Having tasted a taste, recollectedness is forgotten when attending to the sign of 'beloved'.
sārattacitto vedeti, tañca ajjhossa tiṭṭhati..	He experiences an impassioned mind and keeps on holding.
801. "tassa vaḍḍhanti vedanā anekā rasasambhavā.	801. "For him, with the arising of tastes, various feelings increase.
abhiññhā ca vihesā ca, cittamassūpahaññati.	The mind is spoiled by desire and irritation.
evamācinato dukkhaṃ, ārā nibbāna vuccati..	Accumulating suffering in this way, Nibbāna is said to be far away.
802. "phassaṃ phussa sati muṭṭhā, piyaṃ nimittaṃ manasi karoto.	802. "Having touched a touch, recollectedness is forgotten when attending to the sign of 'beloved'.

<i>sāraṭṭacitto vedeti, tañca ajjhossa tiṭṭhati..</i>	He experiences an impassioned mind and keeps on holding.
803. <i>“tassa vaḍḍhanti vedanā anekā phassasambhavā.</i>	803. "For him, with the arising of touches, various feelings increase.
<i>abhiṭṭhā ca vihesā ca, cittamassūpahaññati.</i>	The mind is spoiled by desire and irritation.
<i>evamācinato dukkhaṃ, āra nibbāna vuccati..</i>	Accumulating suffering in this way, Nibbāna is said to be far away.
804. <i>“dhammaṃ ñatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto.</i>	804. "Having known a phenomenon, recollection is forgotten when attending to the sign of ‘beloved’.
<i>sāraṭṭacitto vedeti, tañca ajjhossa tiṭṭhati..</i>	He experiences an impassioned mind and keeps on holding.
805. <i>“tassa vaḍḍhanti vedanā anekā dhammasambhavā.</i>	805. "For him, with the arising of phenomena, various feelings increase.
<i>abhiṭṭhā ca vihesā ca, cittamassūpahaññati.</i>	The mind is spoiled by desire and irritation.
<i>evamācinato dukkhaṃ, āra nibbāna vuccati..</i>	Accumulating suffering in this way, Nibbāna is said to be far away.
806. <i>“na so rajjati rūpesu, rūpaṃ disvā patissato.</i>	806. "He is not impassioned by sights. Having seen a sight, he is recollected.
<i>virattacitto vedeti, tañca nājjhossa tiṭṭhati..</i>	He experiences a dispassionate mind and he doesn’t keep on holding.
807. <i>“yathāssa passato rūpaṃ, sevato cāpi vedanaṃ.</i>	807. "For one seeing a sight like this, while also practising,
<i>khiyati nopaciṇati, evaṃ so caratī sato.</i>	Feeling is exhausted, not accumulated. He lives like this, recollected.
<i>evaṃ apacinato dukkhaṃ, santike nibbāna vuccati..</i>	Diminishing suffering in this way, Nibbāna is said to be near by.
808. <i>“na so rajjati saddesu, saddaṃ sutvā patissato.</i>	808. "He is not impassioned by sounds. Having heard a sound, he is recollected.
<i>virattacitto vedeti, tañca nājjhossa tiṭṭhati..</i>	He experiences a dispassionate mind and he doesn’t keep on holding.
809. <i>“yathāssa suṇato saddaṃ, sevato cāpi vedanaṃ.</i>	809. "For one hearing a sound like this, while also practising,
<i>khiyati nopaciṇati, evaṃ so caratī sato.</i>	Feeling is exhausted, not accumulated. He lives like this, recollected.
<i>evaṃ apacinato dukkhaṃ, santike nibbāna vuccati..</i>	Diminishing suffering in this way, Nibbāna is said to be near by.
810. <i>“na so rajjati gandhesu, gandhaṃ ghatvā patissato.</i>	810. "He is not impassioned by smells. Having smelled a smell, he is recollected.
<i>virattacitto vedeti, tañca nājjhossa tiṭṭhati..</i>	He experiences a dispassionate mind and he doesn’t keep on holding.
811. <i>“yathāssa ghāyato gandhaṃ, sevato cāpi vedanaṃ.</i>	811. "For one smelling a smell like this, while also practising,
<i>khiyati nopaciṇati, evaṃ so caratī sato.</i>	Feeling is exhausted, not accumulated. He lives like this, recollected.

<i>evaṃ apacinato dukkhaṃ, santike nibbāna vuccati..</i>	Diminishing suffering in this way, Nibbāna is said to be near by.
812. <i>“na so rajjati rasesu, rasaṃ bhotvā patissato.</i>	812. "He is not impassioned by tastes. Having tasted a taste, he is recollected.
<i>virattacitto vedeti, tañca nājjhossa tiṭṭhati..</i>	He experiences a dispassionate mind and he doesn't keep on holding.
813. <i>“yathāssa sāyarato rasaṃ, sevato cāpi vedanaṃ.</i>	813. "For one tasting a taste like this, while also practising,
<i>khiyati nopacīyati, evaṃ so caratī sato.</i>	Feeling is exhausted, not accumulated. He lives like this, recollected.
<i>evaṃ apacinato dukkhaṃ, santike nibbāna vuccati..</i>	Diminishing suffering in this way, Nibbāna is said to be near by.
814. <i>“na so rajjati phassesu, phassaṃ phussa patissato.</i>	814. "He is not impassioned by touches. Having touched a touch, he is recollected.
<i>virattacitto vedeti, tañca nājjhossa tiṭṭhati..</i>	He experiences a dispassionate mind and he doesn't keep on holding.
815. <i>“yathāssa phusato phassaṃ, sevato cāpi vedanaṃ.</i>	815. "For one touching a touch like this, while also practising,
<i>khiyati nopacīyati, evaṃ so caratī sato.</i>	Feeling is exhausted, not accumulated. He lives like this, recollected.
<i>evaṃ apacinato dukkhaṃ, santike nibbāna vuccati..</i>	Diminishing suffering in this way, Nibbāna is said to be near by.
816. <i>“na so rajjati dhammesu, dhammaṃ ñatvā patissato.</i>	816. "He is not impassioned by phenomena. Having known a phenomenon, he is recollected.
<i>virattacitto vedeti, tañca nājjhossa tiṭṭhati..</i>	He experiences a dispassionate mind and he doesn't keep on holding.
817. <i>“yathāssa vijānato dhammaṃ, sevato cāpi vedanaṃ.</i>	817. "For one conscious of phenomena like this, while also practising,
<i>khiyati nopacīyati, evaṃ so caratī sato.</i>	Feeling is exhausted, not accumulated. He lives like this, recollected.
<i>evaṃ apacinato dukkhaṃ, santike nibbāna vuccati”..</i>	Diminishing suffering in this way, Nibbāna is said to be near by."